

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

#### Dodworth's Academy next Sunday.

Mr. R. P. Wilson will lecture at Dodworth's Academy next Sunday, morning and evening.

#### Lecture at Dover, N. H.

William Fishbough will lecture at Dover, N. H. on Tuesday, Wednesday and Thursday evenings of next week, 28th, 29th, and 30th instant.

#### Spirit Departure of Mrs. Relieur.

Mrs. Relieur, formerly Mrs. Mabin, known as a Spirit medium of remarkable powers, departed for her home in the spheres on Sunday morning last, after a somewhat protracted illness. Her funeral services occurred on Monday at 2 o'clock P. M., and her remains were deposited in Greenwood Cemetery.

In addition to articles on hand mentioned last week, we are happy to acknowledge one from S. P. Andrews on Ancient and Modern Spiritualism, a statement of spiritual facts from A. W. Kelly, an article on Organization, by M. W. Hammond, one on the same subject by John Durward, etc., all of which shall receive attention as soon as possible.

### THE MOVING WORLD.

The State and the world have suffered a serious loss in the partial destruction by fire, of the Insane Asylum at Utica. The central edifice is left a shell with only the walls standing; and the roofing and attic of the east wing for about sixty feet, is also destroyed. Some 30 or 40 rooms in this part of the building devoted to patients, are temporarily rendered untenable. With this exception the quarters of the many hundred crazed creatures undergoing treatment, are uninjured. The central building was occupied by offices, reception-rooms, etc. Great alarm prevailed among the inmates during the raging of the fire, but fortunately none were harmed. Some of them did good service in efforts to extinguish the flames.

Col. Fremont, it appears, is still in the city. We see it now stated that he goes to California soon, instead of Europe.

We have news from Kansas that Gov. Walker has issued a proclamation warning the free-Statesmen, and particularly the inhabitants of Lawrence, not to organize under the Topeka Constitution. He intimates a determination to enforce the bogus laws at the point of the bayonet, and to this end it is said, has put a force of 700 U. S. troops in motion.

The slaughter of the U. S. troops by the Indians on the Plains, is contradicted. It is further said, that the robbery of the emigrant trains charged on the Indians, is also untrue; those robberies having been committed by some of Colonel Buford's men, who have turned freebooters and taken to the Plains.

The negro, John Dorsey, condemned to death for the murder of an Irish girl, was executed last week at the Tombs. We desire to ask if nothing better can be done with a strong, able-bodied man than to strangle him with a rope. Besides a fair chance in this case, that the

man was innocent of the crime for which he died, there still remains the solemn doubt to be settled, whether, if governments were to exhibit a proper regard for human life—holding it up before their communities as a most sacred thing, always to be surrounded with all possible safeguards, and never to be lightly touched—a different value might not come to be set upon it by the people, even that class of them who now swell the category of murderers.

In the settlement of affairs in Nicaragua, since the departure of President Wm. Walker, the Transit route, it is said, is likely to fall into the hands of Com. Vanderbilt.

The coroner's jury that investigated the burning of the *Montreal* in the St. Lawrence, which was attended with such a terrific destruction of human life, bring in the captain, mate, and owner of the vessel, guilty of manslaughter. This is a valuable example to the world, whether the parties in the present instance, turn out to be guilty or not.

The laws are gradually, but we hope surely, getting the better of rum and rowdiness in this city. Last Sunday the rum-shops were pretty generally closed.

At the time of this writing, Mr. Devlin, Mayor Wood's Street Commissioner, is an occupant of Eldridge-street jail; and Mr. Conover the Metropolitan appointee, has possession of the office. The books and papers of the department, however, are as yet withheld from him.

The Republicans have triumphed in Paris at the recent elections. Of the eight legislative delegates chosen, five are Republican, with Gen. Cavaignac at their head. Paris has always been regarded as all of France, and in any view of this result, it can but be looked on by Napoleon with alarm.

The recent attempt to assassinate the emperor of the French, at first undertaken to be denied and smothered, proves more serious than was supposed. Numerous arrests have been made. The plot was an Italian one.

Italy is restless and uneasy with frequent outbreaks. Mazzini is in Italy again, and at work; and "the atmosphere of Europe," writes a Hungarian (probably Kossuth) from London, "becomes again more electric."

Mr. Wm. B. Mann, opposition candidate for District Attorney in Philadelphia last Fall, has contested the seat with his Buchanan opponent, on the ground of gross frauds at the election, and ousted him. But eight of the polls out of a hundred were investigated, and in these eight it was shown that there were 3,125 votes cast, when the whole number of voters in these districts was but 1,717. These spurious votes, it is said, were paid for mostly with money raised in New York.

It is asserted that the French emperor intends to revive the slave trade, by authorizing the shipment of Africans, ostensibly as laborers, to the French West India Islands. The report had assumed so much form, that Lord Brougham called the attention of the House of Lords to the subject, and warmly denounced the project. Lord Clarendon admitted that the rumor was well founded, and said that the British government had protested against it.

STAR-GAZING MADE EASY.—The Scientific American gives a very simple mode of examining the satellites of the planet Jupiter. On a clear night take a looking-glass, and, either at the window or out of doors, so place it as to receive the impression of the planet. By a close examination of the planet as reflected in the glass, all its satellites will also be observed, provided none of them are eclipsed. It is rather remarkable, however, that although these satellites can thus be seen, while they can not be seen with the naked eye, that neither Venus nor the Moon can be seen as distinctly by reflection as they can by observing them with the naked eye.

DISCLOSURES OF A LIQUOR DEALER.—Mr. Delevan, President of the New York State Temperance Society, in his recent address at the Capitol in Albany, dwelt mainly on the now prevalent adulteration of liquors. "Within a few weeks," he said, "it has come to my knowledge, that a person whose conscience revolted at his employment in a large liquor establishment, left it for a more innocent and creditable business. He stated that it now only took ten, some say four gallons of pure whisky to make a barrel of whisky for commerce. To these are added rain-water, camphene and arsenic; and the latter to restore the head destroyed by the water. He stated also that brandy, made to imitate real French brandy, and of the most poisonous character, was sold at four dollars a gallon, costing twenty-two cents; that all kinds of wine were imitated so closely that the best judges could not discriminate, costing but a trifle, and sold at prices to suit customers. The higher the standing of the customer, and the more particular as to his wines, the higher the price to satisfy him as to quality. The most celebrated brands were made use of, and the names of the most celebrated European dealers given as the source of supply; and European dealers, be it known, are not much behind the American traders in their adulterations." He quotes an advertisement from a chemist in New York, who is "now prepared to furnish flavorings of every kind of liquors," and the best Cogniac brandy, etc. is produced by the same method. Be poisoned all who will!

"Will you give me them pennies now?" said a big newsboy to a little one, after giving him a severe thumping. "No, I won't." "Then I'll give you another pounding."—"Pound away. Me and Doctor Franklin agrees. Doctor Franklin says, 'Take care of the pence, and the pounds will take care of themselves.'"

### WHAT'S O'CLOCK:

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?"

This is the title of a pamphlet to be published by S. T. Munson on the 1st of August. The following is an extract from the Author's Preface:

"The following series of articles, under the head of 'What's o'Clock,' were contributed by the writer to the New Orleans *Sunday Delta*, amidst the pressure of an active business life, and therefore no special merit is claimed for them as regards literary ability or depth of thought. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form with the sole desire that their influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared."

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### NEW PUBLICATIONS.

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The "KINGDOM OF HEAVEN," or, The "GOLDEN AGE," is the title of a new book by E. W. Loveland, now preparing for the press under the supervision of B. P. Shillabar, Esq., of the (Boston) *Saturday Evening Gazette*, and shortly to be published. It is to be printed on good paper, and neatly bound in cloth. Price, \$1. A synopsis and farther description of the book will be given at an early day. It will be on sale at the Spiritual Depot, 5 Great Jones-st., where the undersigned will be prepared to supply all orders, at wholesale and retail.

THE WRITINGS OF THE APOSTLES, being a critical revision of the texts and translations of the common version of the New Testament, commonly (but inaccurately) so called, by Peter P. Good, nephew of the late Dr. John Mason Good, and author of two valuable works, "The Family Flora," and "Animalia." Mr. Good's organism was made use of by Spirits in the production of the present work. Some account of his experiences was published some time since in the *Spiritual Telegraph*, which show him not to have been too credulous in receiving the spiritual theory; but being an honest man, he did not seek to resist the evidence which was presented to him, and he is now a confirmed believer in Spirit-communion.

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273-1f.



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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 273.

## The Principles of Nature.

### IS THERE A PERSONAL DEVIL?

Substance of remarks made before the Investigating Class, Wednesday Evening, July 8, 1857.

BY WILLIAM FISHBOUGH.

In the existence of exactly *such* a personal devil as is conceived of by most modern theologians, I do not believe; and yet the existence of a devil and of devils, involving the attributes, if not the formal fact, of *personality*, seems to me beyond the sphere of mere uncertain hypothesis. The belief in the essential principles of this doctrine, embodied in different forms of expression, seems to have prevailed among all the prominent nations of the earth, apparently being deeply grounded in the normal intuitions of the human soul; though among all nations the fundamental *truth* involved in the idea has confessedly served to credulous and unspiritual minds, as a basis for the erection of many false and superstitious theories. The history of this doctrine, and the possession which, in some form, it has taken of the most intelligent and most spiritual, as well as of the most simple and external minds of the world in all ages, and the influence which, for good or for evil, it has ever exerted, and will necessarily continue to exert upon the world, according to the true or false light in which it is regarded, entitles it to something more than a superficial consideration at our hands; and I make no apology, therefore, for the length of the remarks which follow.

In giving my views of what constitutes the devil, I would say first, negatively, I do not understand that term to mean necessarily any particular individual fallen angel, or a fallen angel *at all*, in the common acceptance of that term, though even the doctrine of fallen angels, when understood in its true sense, is not without foundation in truth, as will hereafter be shown.

In laying the premises for the predication of an affirmative view as to the existence of a devil, I would recall attention to the remarks I made before the Investigating Class some weeks ago, in discussion of the question, "Is the moral universe now just as God originally foresaw, planned and designed?" (See SPIRITUAL TELEGRAPH, June 13.) These remarks were to the effect that I considered the work of creation as a procession of the Infinite into finites, or as a *finiting* of itself by the Infinite in impinging upon the *finite things* which are the subjects of the creative action. Now all action upon a given object, whether in the moral or physical sphere, is of necessity, always attended with a corresponding *re-action*. Thus, to exemplify by a case in the physical world, which will correspond to all others, if I press upon a table with a force of ten pounds, the table will press against my hand with a force of ten pounds; and in order to press the table out of its place or out of its present shape into another in which I propose to mold it, it will be necessary to increase the pressure beyond the table's power of resistance. I remarked, also, that as the divine action of creating, re-creating and moving the universe and its various

parts, whether in the moral or physical realm, is a *progressive* action, and accomplishes its work only *gradually*, there must necessarily always be a point where the action is just counterbalanced by the re-action, and precisely at that point is the scene of the perpetual war that is going on between Chaos and Form, Creation and Non-creation, between *Good* and *Evil*—the lower sometimes seeming even temporarily to triumph over the higher, though the higher always conquering in the end. I moreover postulated as a self-evident proposition, that there is, in the general mass of that which is subject to the divine operation, a point or region *below* this point of equilibrating action and re-action, where chaos or non-form (physical or moral), aroused from absolute *negation* by the incipient and quickening pressure of divine energy from above, still *predominates* as a *re-active* force; and this is distinctively the realm of inversion, rebellion—*evil*. This realm or condition of existence, though not expressly *designed* by the Deity, yet is a necessary *incident* of his creative procedure, and could not have been excluded except by leaving nature without law, and making man without free personal volition of his own, and in which case he would not have been a *moral* being, but a mere machine.

This is by way of anticipating the objection of those who contend that there is *no* reaction or rebellion against God, especially on the *moral* plane, and showing that this reaction continues in *some* degree up to the point of *complete regeneration*, when such reaction as may still exist is no longer of the *will*, and hence not a *moral* evil.

Now this power or influence of re-action against, or resistance to, the divine creative, generative and regenerative effort and will as it relates to the *moral* plane, is what I understand by the *devil* in the most *general* sense of that term; and as that which is *moral* must necessarily be connected with *personality*, and as a moral actor or re-actor must in fact necessarily be a personality, so the devil, the moral reactor against God, as here defined, must be *personal*, whether consisting of *one* individualized being, or any *unitary collection* of individualized beings, each of which is a *separate* devil.

Or, to employ a method of illustration which perhaps will be better adapted to some minds, I will describe a human soul in the extremes of two opposite moral conditions. The one condition is that of a perfect impenetration by the divine nature, a perfect indwelling of the spirit of God, a perfect absorption of the human will in the will of the heavenly Father, a perfect subjugation of every organ, faculty and power of body and soul, to the laws of divine order, so that every thought, volition and act of the individual will be virtually a thought, volition and act of God, without at the same time ceasing to be the person's *own*, though his own in that subordinate sense which implies derivation and entire dependence. A soul in this condition is a moral image of God—is, according to the specialities of his constitution, a sort of divine incarnation, an angel of light and love, a son of God, and joint heir with Christ of all things; and because he is thoroughly conformed to the divine

nature, nothing evil or *devilish* can be predicated of him; for if there is still any reaction on his part against the divine, it proceeds from *ignorance* or *inaptitude*, and not from *will*, and therefore is not a *moral* reaction or evil.

A soul in the extreme of a state *opposite* to this, is one characterized by a perfect voluntary *rejection* of the divine nature from his affections and life, as incompatible with a supreme love of his own selfhood; by a perfect disregard of, or opposition to, the divine will as interfering with the independent functions of his own supremely exalted self-will; by an utter disregard and contempt of all those principles called truthfulness, justice, humanity and benevolence, when they stand in the way of his lusts, his ambition, or his pride. He is characterized by a feeling that would appropriate all the resources of universal nature to self; that would subjugate and enslave all men, all Spirits, all angels; that would even dethrone God and assume the government of the universe to *himself*, provided he had sufficient power to do these things; and that would exercise the most unmitigated malice, cruelty, injustice, falsehood and deception against every human, angelic or divine influence that opposes his lusts for these objects, or counteracts his efforts to attain them. Any man or Spirit possessing these characteristics, in the degree here described, is a devil in the intensified sense of that term; and just *so far* as any man or Spirit possesses them, so far he is a devil, or is devilish; and this remark will apply equally to collective bodies of men, or societies of Spirits acting as evil powers, and to the whole sphere of the hells as *one*.

The devil, therefore, as I understand the term, is simply the creature considered as morally disunited from, and in opposition to, the Creator; and as I have no clear proof that there is any intelligent created being that is not, or was not once, human, I am not convinced that there is any devil, either in this world or any other, that was not of human origin, though I admit that the power and subtlety of the whole universal hells of evil human Spirits, acting as *one* Spirit, is so great as may well have given rise to the idea of a devil of ultra human origin. I do not dispute, however, that the whole sphere of the hells may be under the dominion of one particular human Spirit as a chief, nor yet do I affirm this doctrine at present.

If any one disputes that human beings are capable of the perversions which are described above as constituting them devils, or at least *devilish*, I have only to ask him to open his eyes and look around him, or perhaps it may only be necessary to look *within* him; and those who imagine that evil-disposed and evil-loving human beings in this world, must *necessarily* lose all or any of their diabolical characteristics, by a mere exchange of the natural for the spiritual state of existence, would perhaps do well to answer even to their own full satisfaction, how could so sudden and abrupt a change of the *very constituents of the being*, which are the *loves*, take place without a *destruction of of identity*?

Having thus disposed of the first branch of the question, we come to the second, which relates to the *origin* of the devil,



and by a proper discussion of this point, we think, a much farther insight may be gained into the more essential features of the whole subject.

The history of the origin of the devil is essentially the history of the operation of that principle by which everything of the creature, when left to the government of the creature's own self-will, tends to become foul, corrupt, and undivine, requiring renewed manifestations of divine power from on high, called "comings of the Lord," for the purpose of separating the good from the evil, whether in the subjective soul-life of the individual man, or among the individuals composing great bodies of men or of Spirits.

When the human being is first born into the world, he is presumed to be pure and innocent, whatever hereditary tendencies may be woven in his constitution. But as he advances in age, while he may develop many active virtues, he is also liable to become selfish, lustful, cruel, unjust, oppressive, and may die a pirate. All this is the result of the development of that in him which is of the selfhood, of that which re-acts against the divine, as explained before, and which is thus morally the opposite of the divine. The development of this man therefore, so far as these evils are concerned, is the development of a devil; and unless, by his own unconstrained option the devil in him is destroyed in the day of his visitation (which sooner or later must inevitably come) he will most certainly be a devil in the Spirit-world, and that, too, just so long as, from his own free choice, he maintains his obstinate resistance to the moral order of heaven, even if this is for eternity. Such, then, is the origin of the devil in the individual man.

But the moral history of the individual man, is typical of the moral history of humanity, which is but the man expanded, and in principle is a man. When the first society of human beings was born into a divine and regenerate condition from a previous and more animal state, it bore in its bosom the image of God, and was pronounced "very good." As a fraternity or Church lovingly united together as one grand Man, called Adam, it walked in the Eden groves of divine love and wisdom, communing with angels and inhaling sensible inspirations from the Divine Father. But as the child advanced in age, and accumulated those experiences which belong to the world of sense, an external proprium was gradually formed which was the Eve from which a progeny of natural intelligences and natural interests of the selfish man subsequently received their birth. The insidious temptation to make their own will that rule of life which before they had found exclusively in the will of God, thus virtually making themselves Gods, was now breathed into the proprium by a lust typified by the serpent. Thus by an inexorable spiritual law they were expelled from the garden of the delights of innocency, and as the light of God became obscured, they were left to the guidance of the pale and sickly lumen of sensual intelligence. Then it was that they began to seek out "many devices," and confirmed themselves in many dire persuasions; and as they pursued their devious course of degeneracy down through the ages, such a depth of wickedness was finally attained that "every imagination of the thoughts of man's heart was only evil, and that continually," and God visited and overwhelmed the world with a devouring flood, thus purifying it and afterward establishing a new Church.

The devil or devils originating from the perverse moral developments of these ancient people, whose history is thus allegorically traced in the book of Genesis, is represented by the giants, the progeny of the sons of God with the daughters of men, and by which I understand a profane appropriation of divine truth to the purposes and confirmation of human lust, and the various forms of evil resulting therefrom. For in ancient correspondential language, "sons of God" simply meant impersonations of divine wisdom or truth, and "daughters of men" represented the affections or lusts of the human proprium; while giants meant any high-handed agency of rebellion against the order and laws of the divine government.

From the very plainness and self-evidence of the principles and their practical operation, here set forth, even aside from any express divine revelation by which all ancient sacred records inform us these ideas were originally taught, it may be presumed that no considerable and long-established body of people would fail to recognize them in all their essential particulars, however diverse might be their methods of representation. Accordingly it is found that the oriental mytholo-

gies and sacred books are unanimous in setting forth a similar circle of ideas, each in a form suited to the genius of the particular people to which it belongs. Not to prolong illustrations in this department, I would simply refer to a few passages in that beautiful correspondential and poetic summary of ancient wisdom found in Grecian fable.

It is figuratively related by Hesiod and others, that when the Titans were born to Uranus and Gæa (which mean heaven and earth), Uranus put them out of his sight into a dark cave of the earth (representing the degenerate spiritual principle doomed to the darkness of an earthly or sensual life). At length Gæa (Earth) produced the substance of "hoary steel," and forming from it a sharp sickle, armed with it Chronos (Time), the last born of the Titans, and called by the Romans Saturn, or fullness), and with this weapon he rose up and wounded his father Uranus, or Heaven; thus plainly representing that in process of time, the merely natural or external intelligence of the earthly man laid hold of, and degraded to its own plane, spiritual or heavenly things. It is then represented that from the blood (spiritual life) that fell upon the earth (the sensual sphere of the mind) from the wounds of Uranus (Heaven), sprang forth, among other beings (or principles), a race of giants, who subsequently made war upon the gods. According to a very ancient oracle that had been given from heaven, these giants were only to be overcome by the aid of a man divinely begotten, and born of a virgin; and to complete the symmetry of the allegory, which thus remotely typified and prophesied the mission of Christ, it is represented that this necessary aid was supplied by Hercules, through whose interposition the giants were totally subdued. It requires no stretch of the imagination to discover the perfect identity of the truth represented in this allegory with that which is set forth in the generation and character of the giants, as related in the Vith Chapter of Genesis. The history of the origin of these giants, therefore, which were identical with devils, or, collectively considered, the devil, is simply a history of the origin of that profanation of the light and life and all the gifts of heaven, by which the creature, whether in the natural or spiritual world, attempts to usurp the position and prerogatives of the Creator, and to follow his own selfish will in utter defiance of the moral order and government of God, thus virtually making himself God.

The constantly occurring fact of the primeval innocency of every divinely established Church, and of their accumulation, in subsequent ages, of that which is of the mere selfish proprium, and not of God, and hence evil and devilish, whether in this world or in the lower Spirit realm which is gradually formed from this society, (thus requiring renewed divine manifestations for the purpose of restoring the lost order of heaven)—is also typified, in the Egyptian mythology, by the periodical uprisings of the fearful giant Typhon, breathing fire, and hurling red hot rocks against the sky, slaying Osiris and scattering the fragments of his mangled body throughout the earth, after each of which murderous onslaughts Osiris triumphantly rises from the dead, and renews his peaceful reign. The same truth is even represented in the rude mythology of the Scandinavians, under the figure of the world (in the interior sense doubtless the church or spiritual part of the world) black with clouds and enveloped in universal snow and ice, (meaning barren and cold from the extinction of all faith and charity) and by the wolf Fenris crushing it in his enormous jaws, while four-armed Jotuns (giants) storm heaven, the bridge leading to which falls; but in the midst of which wreck and ruin a single human pair, fed on morning dew, are saved and made the progenitors of a new race peopling a virgin world of peace and happiness. Typhon in the former, and the Jotuns or giants in the latter cases, are the impersonations of the anti-divine power developed from the human proprium, and which in our language we call the devil.

In a treatise sufficiently extended to embody and duly explain a complete circle of these allegories taken from the *Gentile Scriptures*, I think it might be proved to the satisfaction of all interior minds, that they are fragments and *débris*, (often confused and corrupted, it is true) of an original divine revelation, the forms if not the life of which, have descended from very early, if not the earliest, generations of mankind; but the prosecution of this branch of inquiry is foreign from my purpose at present. My principal object in introducing these references here, is to add the force of a universal and con-

current intuition (for which it would be difficult to account without admitting at least a basis of truth) to the foundation-stones which I hope to lay in the minds of present disciples, for a doctrine which, in fact, must ever stand upon a basis independent of this, when it is clearly and impartially viewed in the light of its own intrinsic nature and the general nature of things; and I trust these references will be found serviceable in explaining and illustrating the doctrine, with its grounds, and thus bringing its merits within the comprehension and proper adjudication of the rational mind.

The question of any authority which may or may not be attached to the Bible, is one which I propose to leave untouched for the present, though with an intention to imply anything by this contrary to my established belief that the Bible is an express divine revelation. But the aspect in which the doctrine under consideration is presented in the Jewish and Christian Scriptures, is one which appeals to my reason and intuition as a truth still more forcibly than any forms of the same idea found in other records. The Gentile world from the deluge of Noah, and the Jewish world from the proclamation of the Law on Mount Sinai, to the coming of Christ, passed through an almost uninterrupted succession of moral developments contributing to the formation of a distinctive character of each in its maturity, even as a man accumulates the elements of his personal character in passing from the cradle to the grave. Christ came into the world at a time when the "measure of the iniquities" of both branches of humanity, as well as of their good qualities, was almost "filled up," and when, in the order of divine Providence, a change must soon have been made equivalent to the death of the corrupted, effete and crumbling Old, and the birth of a New. Not only had men on earth almost totally corrupted their ways, but for many long centuries the predominating elements of an evil humanity had been flowing into the other world as bad men had been transferred by death, from the bodily to the spiritual state, until, in fact, the stronger portions of the general spiritual sphere re-acting upon this world had become almost thoroughly diabolized. At this critical juncture, when all the world was seemingly about to be destroyed so far as its divine purposes were concerned, we are told that "the Son of God was manifest that he might destroy the works of the devil"—that is, overthrow the dominion of evil Spirits called devils or demons, and which collectively formed one grand sphere of evil which is called the devil.

It appears, however, according to the revelations of Jesus Christ, and the interior demonstrations subsequently received by his apostles, that this general sphere of evil was divided into specific departments or offices, ranging from a lowest to a highest, and these are called by Paul "Principalities, powers, rulers of the darkness of this world, and spiritual wickedness (or as Macknight translates it) wicked Spirits, in high places." We read also of a "Prince of devils," or of demons, and also of a "Prince of the power of the air," which Paul further describes as a Spirit that worketh in the children of disobedience. Jesus also, in several instances, speaks of the "Prince of this world," and this same evil spiritual power doubtless it is that Paul calls the "god of this world, who hath blinded the minds of them that believe not. (2 Cor. iv: 4.) It was doubtless this "Prince of this world," or "god of this world," that tempted Jesus in the wilderness, and who is, by way of distinction, called, not a devil, but the devil, and who positively claimed to have "all the kingdoms of this world at his disposal when he offered to bestow them upon Jesus, provided the latter would 'fall down and worship him.' (See Luke iv, particularly verse 6th.) Not only was this Chief of evil powers thus foiled in his attempts to corrupt the incorruptible One, but Jesus, just before his crucifixion, declared that the "Prince of this world is judged" and "cast out."

One of the prominent features of this contest between Christ and the dominant evil spiritual powers, was the ability and commission which Jesus gave to his disciples to go abroad and everywhere "cast out devils" or "unclean spirits" which were then, by thousands, obscuring the bodies of men, women and children—a fact showing, of itself, the overgrown proportions to which the spiritual powers of evil had then attained. When the seventy disciples who had been sent out through the cities and villages of Judea on the mission of benevolence entrusted to them by Jesus, returned to their Master, they expressed great surprise, saying, "Lord, even the devils are subject unto



us through thy name; and Jesus said unto them, I beheld Satan as lightning fall from heaven." (Luke 10:17, 18.) And thus we might proceed to exhibit a multiplicity of other facts, circumstances, allusions, etc., all equally tending to prove the existence at that time, of a direful power of evil reacting upon this world from lower spheres of *personal human* spirits; and as this general *personal* power was then called *the devil*, I choose with the definitions herein involved, to designate it by the same name.

With the casting down and restraining, by Jesus, of the evil Spirits which then principally ruled the world, an entirely new church and dispensation was established, which, like all previous ones, was destined to live through a complete *cycle* of experiences, corresponding to the life, experiences and developments of the individual man from infancy to old age and death. The infancy of this Church, like the infancy of an individual man, was characterized by simplicity and innocence; but, as in the case of man, advancing age, whilst it developed many active virtues, also ran into many human, selfish and hence evil devices; and it is supposable, according to the analogy of all cyclic processions and developments in the cosmical, the human and the Spirit-worlds, that at its close its good and its evil developments, its wheat and its tares (the latter being sown by "*the devil*," Matt. xiii.: 39), would have grown to such maturity as to require a separation.

This supervention of impure and diabolical elements in the Christian Church was predicted as the "*falling away*" that should come, and the revelation of Antichrist, the "man of sin," the "son of perdition, who opposeth and exalteth himself above all is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thes. ii. 3, 4.) The destruction of this Antichrist, the "man of sin," called also the serpent, the dragon, the devil, and satan, was predicted in a great number and variety of ways, to occur at the *second coming of Christ*, who was to separate the good from the evil, "as a shepherd divideth his sheep from his goats," and to consume the "wicked" one (i. e., Antichrist, the man of sin, the devil, Satan, etc.) "with the spirit of his mouth and destroy him by the brightness of his coming." Matt. xxv: 31—46; 2 Thes. ii. 8, 10. This was to be accomplished preparatory to the establishment of a "new heaven and a New earth (a new church, and new social state, (Rev. xxi) corresponding to the Churches in all previous cycles of divine dispensation, though being on a higher and more spiritual plane; and whether the fulfillment of this prophecy is *now* occurring, or is about to occur, or not, there is, I think, abundant evidence of the present existence, in an extremely active state, of the spiritual diabolism here described.

Such are my views of the existence, nature and origin of a personal devil and devils; but I repeat, I have *no evidence* of the existence of a devil who was not of *human* origin.

Mr. Fishbough will hereafter write out and publish the substance of his succeeding remarks on the origin of the doctrine of *fallen angels*, and the truth and falsity involved in that doctrine, should occasion seem to require.

### SPIRITUALISTIC VIEW

#### OF THE DOCTRINE OF THE DIVINE TRINITY IN UNITY.

Life exists by combination. The instincts of our nature proclaim the fact that there is something sad and terrible in absolute isolation. The life of one demands the life of two. The one life, without another life to be the consolation and support of its own, continually feeds upon its own nature, and at last prays for death. It is perhaps possible for a life in the unity of absolute isolation to exist, but it is not possible for it to be happy.

2. The Scriptures inform us that "God is love." Humanity, as well as the Scriptures—humanity, in the songs of its poets and in the pages of its history—informs us what love is. It is the nature of love not to rest in itself, but in its beneficent self-forgetfulness, to go out of itself, and to live its life in the intensity of its desire for the good of another's life. If God, therefore, the Infinite, is love, and if love is life in another's life, then there must be an infinitely beloved. There must be an object correspondent and fitted to the infinity of his love—something upon the bosom of which the infinite capacity of his boundless affection can rest, and can find that which *receives*, measured only by the capacity of that which *gives*.

3. This is a necessity which is clearly perceived, and is strongly asserted by the intuitions of man's religious reason. It is self-evident, and is implied in the very analysis and defi-

nition of the word itself, that love lives in the object which it loves. And it may be regarded as equally evident that the object of love, in order to the highest results of intercommunion and happiness, must be commensurate with the love itself; otherwise its intense, active nature would fail to be satisfied, and would necessarily experience unhappiness. It is impossible for *Infinite Love*, which is incommensurable with anything below itself, to realize the fulfillment of its measureless desires, and to sustain itself in the infinity of loving action and happiness, by what it can find and reach in the *finite*. And therefore an infinite receptive beloved, uncreated in time and unlimited in nature, and corresponding in its affectional receptivity to the infinite, positive or communicative love, is a necessity in the existence of the Godhead, without which it could no more exist in the truth and happiness of a divine nature, than it can exist independently of space and time.

4. It will be seen that this view gives us first a duality in the Godhead. These two modifications of the original life of things, constituting a duality in unity, have always existed, in reference to each other, as distinct personalities, and are characterized as such personalities both by facts and relations. The characteristic or leading fact of the first divine Personality is *power*; the characteristic fact of the second divine Personality is *wisdom*. The central or essential life in both is love, but is characterized respectively in these two ways. The element of Love, characterized by an outgoing energy or power, and embodied in infinity, gives us the Father—the great Causative Principle on whose mighty arm the universe rests. The element of Love, embodied also in infinity and characterized by the receptive and maternally encircling attribute of wisdom, without which power would be a rude force that would only destroy itself, gives us what some of the early Christians, and some devout persons of later ages, have denominated the "virgin Sophia," or the mother of the universe. These are what are termed in many writers, in forms of expression which are sometimes convenient, but liable to be misunderstood, the first and second persons in the Godhead; but as the essential basis of existence in both is love, these two are *one*. Wisdom is the receptive element, which, in shutting up power on every side, to the definite methods of a wisely perfect movement, may be said to endorse or envelop the more positive element of power, but neither can exist without the other. And the Personalities of which they are characteristic, and which are imperfectly shadowed forth in the universal male and female analogies of created things, stand face to face with each other in the vast infinitude of existence, in the vast infinitude of action, and in the felt necessities of an everlasting mutual relationship and dependence.

5. From the mutually communicative and receptive elements of the infinite duality which, in theological writers, are imperfectly designated as the first and second divine Personalities, and as they correctly though imperfectly state, "eternally proceeding," because it has no beginning in time, comes the divine PNEUMA, as the Greek of the New Testament terms it, namely, the Holy Ghost. This is what the same theological writers call the third divine Personality, or the Godhead creative, or rather the Godhead *increase*, by becoming the life or living principle of endless created forms.

The Holy Ghost is, in one sense, the virtual or potential Infinite; that is to say, the Infinite eternally involved in and hidden in the first and second Personalities, as a life living in life. And yet, in consequence of the divine affectional relationship of the first and second Personalities, and of their mutual action and reaction, it may properly be spoken of as a life "*eternally proceeding*," as writers have generally expressed it, from the first and second, and thus constituting, as it were, a distinct and everlasting filiation, outbirth or sonship of the Infinite from the Infinite. And these three, the eternal and infinite positive, receptive and processional principles, which have their analogical likeness and correspondence everywhere in the affinal relationships and outbirths of created things, and especially in the constitution of the true human household or family—these three, which are the essential and eternal elements of the universe, are also *one*.

6. It is the Holy Ghost, eternally hidden in, and yet also an eternal procession or outbirth from, the first and second principles of the Godhead, which incarnates itself in the virtual infinity of the things that are made; that is to say, in the endlessly developing and endlessly progressive infinity of finite

forms. Day by day, and throughout all past and all coming ages," from eternity to eternity," as it is sometimes expressed, doth the Infinite, under the denomination of the Holy Ghost or the Holy Spirit, or the Spirit of God, assume the limitations, and at the same time become the life of the finite. Accordingly it is said in the beginning, when the earth was without form and void, and darkness was upon the face of the deep, that "the Spirit of God moved upon the face of the waters." It was then that the Holy Spirit, the processional Godhead, the everlasting Filiation, turning its attention as it were from other distant worlds, began to incarnate itself in the chaotic waste of this, and by the mighty and quickening presence and incubations of its love, fashion that dark and wide waste into form, beauty and life. It was then, in the language of the Scriptures, that "the morning stars sang together" over a new world born.

7. In accordance with these views it may properly be said, as presenting one aspect of this remarkable constitution of things, that the Holy Ghost is the Godhead in emanation, or the Godhead taking form; and accordingly, in the numberless variety of its incarnations, it will always be found to be either positive or receptive, either male or female, in accordance with the predominance of the fatherhood and motherhood element. It is not enough to say, that the divine PNEUMA or Spirit develops itself everywhere and forever as the infinite in the finite; that it is the out-going or emanative "blood," spoken of in the Scriptures, and also in Philo and the new Platonists, without which "nothing is made that was made." It also makes all things in its own image, namely, as male and female. And it may be said also, that it is the maker both of the material and the immaterial; of the body and spirit, and of one no less than the other. And it is not only the originator or creative element of the body and soul in their *first* birth; but especially is it the maker and the life of the soul's *second* birth. It is by the power of the Holy Ghost, that the children of the regeneration are constituted the younger brothers of the "elder brother," and are made the true children of God. The Christ-Man, the Jesus of Nazareth, the Son of Mary, was born of the Holy Ghost, and the product was in the highest sense divine. The Angel Gabriel said unto Mary, Luke, 1: 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also, that holy thing, which shall be born of thee, shall be called the Son of God."

8. The doctrine as now stated, and essentially in this peculiar form, has been known and recognized by devout persons of past times. It is dimly shadowed forth in the writing of Richard of St. Victor (a resident of the Abbey of St. Victor of Paris, who died in 1175,) who says, "There must exist in God an infinite love, which could not have exercise, if there were in God but *one person*." In some of the devout writers, to whom reference might be made in support of these views, the infinite beloved or maternal personality of the Godhead is recognized under the phrase or denomination, which has a special appropriateness of application, of the Virgin SOPHIA, or pure and essential Wisdom. And such persons, in recognizing the great truth of God manifest in the flesh, regard Christ in his pre-existent or divine nature, as the SOPHIA or wisdom-principle. But this divine principle, in passing from the infinite to the finite, could become incarnated or manifested, namely, as the Christ of Bethlehem, only as one of the forms or incarnations of the eternally processional Holy Ghost. And accordingly, though love was his *esse* or essential being, as it is everywhere the All-being, yet it was the Sophia or wisdom-element which characterized him, when in the processional fullness of time and of divine development, and by the power of the Holy Ghost, he became incarnated as the Son of Mary. And hence it is, that he is not only called the "life," of men, being manifested as the essential *love*, but also the "light" of men, the truth or essential *wisdom*. There is great truth therefore, in the doctrine of the Divine Humanity.

9. But the same Holy Ghost or celestial out-birth, which is eternally proceeding from the essential love-harmonies of the Father and the pre-existent Son, the divine fatherhood and motherhood of the Godhead, and which in the process of its incarnations, became the man Christ Jesus, incarnates itself also in every true man and woman of all subsequent time—constituting all such the younger brothers and sisters of him who is called the Elder Brother, and making the Trinity of the Godhead, at the same time, the *Trinity and family of all that is true and good in the universe*.





"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 25, 1857.

### MATTER AND SPIRIT.

There are two modes of looking at the universe—the analytic, inductive, or logical, commonly called the *scientific method*, and the *spiritually synthetic method*, or that which combines all things into Oneness. The first is the *material method*, and, by itself, banishes all idea of Spirit from the universe. All things belong to the domain of matter alone, and Spirit has no place. All things, too, are in parts, and therefore *elements* are real, and not seemings, as to difference of substance. This method begins downward, and goes up in its observations and discoveries. But by itself it commits many errors, the leading one of which is its conversion of *appearances* into *realities*. The reason of this, and of all like doings, is no fault of the method itself, but consists in taking one method away from another, which makes a want of balance, and therefore error, as is always the case with fragments and partialities. The *material schools* of Pantheists made a grand blunder, in one respect, when they asserted, first, that "all things are God," or second, "Electricity is God." The blunder consisted in the *exclusively material aspect* of the subject, as thus stated. The spiritual school of Pantheists corrected the error of the prior schools somewhat, when it added the *spiritual element*, or made God to consist essentially in the most interior or spiritual essence of all things. The latter school are less material and more intuitive; and their method hence is exactly the opposite of that belonging to the old school; for while the latter begin at the *base* of things, and confine themselves to that mode alone—moving slowly and darkly upward—the former begin at the *apex* of things, and proceed ever downward in discoveries, guided by the light of spiritual realities.

Now this latter method is evidently the superior one, though the other is by no means to be despised. It is superior, because it has the light of certain general laws, whose existence is *axiomatic*, to begin with, and whose intrinsic beauty and fitness puts the seeing soul into a state of divine charm, and therefore of illumination, by which farther and still clearer sight is generated, and a vast field of truth surveyed and gathered in a comparatively short space of time.

But there is one method superior to either of these, and that is the dual method, or the *combination of the logical and the intuitive*. Combinations are always superior to fragments, as all thinkers can see at a glance. There is always greater consistency in them, and nature is always consistent, and thereby, in balance with herself. Now that method of looking at nature, which begins investigation simultaneously at the top and the bottom of the universe, or at once with Spirit and matter, both proceeding from the interior outward, bringing the light of that to guide the sight, as the soul plods its otherwise slow way along from the exterior inward—would seem far superior to either method alone.

Is there any such thing as *matter*, then? From the scientific stand-point, we should answer, Yes, and from this stand-point alone, nothing but matter. Is there any such thing as Spirit? From the spiritual, or intuitive stand-point, we should also answer, Yes, and from this point of view exclusively, nothing but Spirit. But combining both stand-points, the answer legitimately would be either all Spirit, or all matter, as you please, for then extremes vanish into *oneness*, and simple substance takes the place of *divisional elements*, and a fragmental universe. Matter and spirit, then, are but convenient *analytic* terms for the accommodation of the observer, while in a state of preliminary growth.

Miss Hardinge at Brooklyn.

We learn from a friend who attends the Spiritualist meetings in Brooklyn, that the lecture of Miss Emma Hardinge there last Sunday was highly appreciated by the congregation. Miss H. is a lady of superior natural and acquired powers of mind, and we trust and believe that the career which she has just commenced as a lecturer will be eminently successful and useful.

### A POWERFUL MAGNET.

There are still a few persons in the world—persons, however, who, for the most part, know but little of the actual history of modern Spiritualism, or of the nature of the facts upon which it rests—who cling to the hypothesis of fraud andleger-dmain in accounting for the wonderful phenomena alleged to occur in the presence of mediums. If the thousands of mediums scattered through this country and the civilized world, many of whom are simple-hearted little children, are without exception such unconscionable rogues as would be capable of practicing systematic trickery upon the truth-seeking, often among their own families and nearest friends, it is indeed not a little singular that the mystery of their deceptive power has not leaked out before this time, especially as their mutual jealousies of each other are often such as to induce them to mutual exposures of anything each may have to urge to another's discredit. Of course some powerful motive of selfishness must lie at the foundation of their fraudulent business; the *love of gain*, as a general fact, is most likely to constitute that motive; and of course if this could be appealed to with incentives stronger than a pursuit of a dishonest and generally un lucrative calling can afford, the secret would almost to a certainty be drawn out from some of the numerous mediums, who are bound by no personal obligations toward each other.

We shall now have a fair, and it would seem that it must be a final, test of the existence or non-existence of any fraud which may be supposed involved in this matter of mediumship and its accompanying phenomena. Mr. James Jarvis, a well-known and respected literary gentleman of Boston, has written to the *Boston Courier*, offering a reward of five hundred dollars to any medium who will explain to him how the phenomena purporting to be spiritual, such as he has witnessed, are produced, so that he or any other person of ordinary intelligence and physical power may produce the same. If the manifestations are the result of dishonest trickery on the part of the mediums, and the magnet of this five hundred dollars proves insufficient to draw out the truth of the case from some quarter, this fact, we think, will stand in the category of marvels far transcending the manifestations themselves, even admitting the spirituality of their origin. We think we may, without presumption say, we know what the result will be, but we prefer that the public should wait and see for themselves.

In his letter to the *Courier*, Mr. Jarvis incidentally states that William Story, in a letter to the Brownings, after relating many phenomena he had witnessed in the presence of Redman, which he was unable to explain, says that as much as thirty thousand dollars were offered, in good faith, to a medium if he would disclose the secret. The medium, weeping at his inability to secure so large a sum on apparently such easy conditions, replied that he could not explain, because he knew not himself how the phenomena were produced.

### Article on the Trinity.

We invite special attention to the article entitled, "*Spiritualistic View of the Trinity*" etc., which will be found on the third page of our present issue. It is a theosophic production worthy of deep consideration, however the candid reader, after a careful perusal, may agree or disagree with the learned and distinguished author. It is from the same hand which wrote the article entitled "*Essential life of Love and Freedom*," which we published in *THE TELEGRAPH* of July 4th. We have encouragement to hope for frequent contributions from the same author, whose name we are not as yet permitted to disclose.

### The Coming Crisis.

We take pleasure in announcing to our numerous readers, that S. C. Hewitt, Esq., the able editor, for some years, of the *New Era*, Boston, (which was finally merged into the *New England Spiritualist*), contemplates a tour West as far as Cleveland (and further, if his services are desired), to lecture on Spiritualism and the "Coming Crisis." The significance of the coming crisis may be gleaned from the third advertising page of this paper, over Mr. Hewitt's signature.

Brother Hewitt was one of the early investigators and expounders of modern Spiritualism, and has continued zealously devoted to the cause. He is a fluent, clear and able lecturer, and we commend him most cordially to the respect and confidence of our friends.

Brother Hewitt is hereby authorized to receive subscriptions to the *SPIRITUAL TELEGRAPH*, and orders and money for any

books in our catalogue; and we trust that wherever he goes, those who would learn the facts and philosophy of Spiritualism will not only gather to hear him, but will give him their address and subscription to this organ of the spiritual dispensation. Back numbers to the commencement of the sixth volume of the *TELEGRAPH*, in May last, can be furnished.

S. C. Hewitt may be addressed, until the first of August, Chelsea, Mass., and afterwards until further notice, Cleveland, Ohio.

CHARLES PARTRIDGE.

### ENCOURAGING WORDS.

We are constantly encouraged by innumerable testimonials like the following, from warm hearts with whom we have not the pleasure of personal acquaintance, to feel that our endeavor are appreciated, and serviceable to humanity's deepest interests. It has been, and still is, our determination to have in the *TELEGRAPH* a matter-of-fact, free, bold and substantial organ of the New Dispensation, and we can but feelly express our gratitude to the numerous friends who have steadily continued their support through all the trials and changes through which it has been our fortune to pass, and to others who have been diverted by ephemeral enterprises, and return to what our respondent has been pleased to call "the spiritual sun."

HARTFORD, VT., July 22, 1857.

MR. PARTRIDGE:

Dear Sir—I have been a subscriber for the *SPIRITUAL TELEGRAPH* nearly five years, and by neglecting to send in for the sixth volume, I have nearly lost the whereabouts of Spiritualism. Several papers have been presented for my consideration, but I can not well give up the *Spiritual Sun* for the lesser light. I therefore inclose to you two dollars for the sixth volume. You may send the back numbers, for they are always new until read. I have found many a believer and half believer prepared and preparing for the harvest. Should the truth be proclaimed by the proper number and kind of herald, Vermont would soon be in a blaze of light that would cause purified souls to shrink away to some dark corner, to rest in their feathered nests, until the earth and sea shall give up their dead, when they will come forth with new eyes, better able to bear the light.

A. L. E.

### PECULIAR TEST MEDIUMSHIP.

FROM OUR BOSTON CORRESPONDENT.

DEAR TELEGRAPH:

Your readers have doubtless heard of Mr. J. V. Mansfield of this city, as a medium for tests of Spirit presence, power and intelligence. I find, however, very little is generally known of the peculiarity and value of Mr. M.'s mediumship—peculiarity and value, I mean, not as a test medium, in contradistinction to other kinds of mediumship, but peculiarity of test mediumship itself. So far as I am aware, there is no medium of this class in the world who exhibits the same method, or anything like it. I do not say that any others are not full as valuable in their way, that all others have not an important use; but what I wish to have understood is, that Mr. Mansfield's manner of getting tests is very marked, differs from all other known methods (so far as I am aware), and is quite reliable.

It is now about two years since Mr. M.'s mediumship began, since which time he has been gradually taken from his former lucrative business (that of a broker) in spite of himself, and made to devote all his time and abilities to giving tests.

His method is this: either the person must be present who wishes a test, or a letter from such person must be placed in Mr. M.'s possession. In the former case, after a little patient waiting, the right hand of the medium is seized, and the test given through it, which usually consists of a direct address to the party in question, and mentions particular and prominent circumstances in the history of the still living and inquiring person, or in that of the Spirit who professes to communicate, or perhaps both. This part of his method is merely incidental, and seldom occurs; still it is sometimes brought in requisition. But the more common mode of procedure is for the individual wishing to learn anything from any person or friend in the Spirit world, to write a letter to such, and address the Spirit just the same as though he or she were still living in the flesh. This done, the letter is carefully sealed, the writer's private mark is put upon the envelope, and then, if sent through the mail, the whole is inclosed in a second envelope, and J. B. Mansfield, Boston, Mass. (No. 3 Winter-street), is written upon it. The letter arrives; Mr. M. takes off the outer seal, but disturbs not the inner one, so that he knows nothing by outer sense of the contents of the letter. He then lays the note on his desk in company with a large number of others, and waits to be "moved by the Spirit" for an answer to the same. Sometimes several days, and not unfrequently several weeks, intervene before the answer is given; but when it is given, it is always to the point, no mistake having occurred (so far as he knows) now for about two years, in writing about fifteen thousand letters! Very many persons to whom these replies are addressed have responded to their entire accuracy, while no one out of this large number has demurred in the least.

But how does Mr. M. get at the contents of these sealed letters, so as to make such accurate and intelligent replies? I will tell you: He seats himself at his writing-desk, spreads out before him a score or more of letters waiting replies, and then his left hand involuntarily moves around over the whole mass, and by and by seizes one and



separates it from the rest. His index finger of the same hand, which seems very sensitive, then begins to make very rapid and tremulous motions up and down upon the sealed letter, moving slowly over its surface at the same time, for the purpose (as he feels conscious) of finding a center of influence, which being accomplished, certain peculiar motions of the finger in question indicate to Mr. M. the beginning of the letter, sometimes the words, sometimes the idea, almost always the name of the person in the Spirit world to whom the letter is addressed, and not unfrequently the name of the person who wrote the letter. As soon as this point is reached, the influence which had previously moved his left hand very sensibly passes up his left arm, rapidly across his shoulders, down his right arm, seizes his right hand and writes steadily, till a full reply is completed to the letter in hand. This reply is written with pencil on a long and narrow strip of printing paper, and if one side of the strip does not contain space enough for the writing, it is turned over and finished on the other side; but two strips of paper are never used on one letter. The reason is (Mr. M. thinks), that should two or more strips be used, the chain of magnetic connection would be broken, and the influence disturbed. His uniform practice, therefore, is to write on such strips as I describe, which is done in somewhat large character, lines wide apart, but words quite clear and easily read. When the letter is finished, it is signed by the same name always that the questioning party addressed in the sealed letter, and which Mr. M. has no other method of ascertaining than that which I have described. His reply is then folded, enveloped and sealed, ready to be sent on to the person who wrote the original and perpetually sealed package, and the said package itself is also included in the same envelope with the reply, with the seal still unbroken. But one thing more is wanting—what is it? The address of the party who questions the Spirit, and to whom the double package thus prepared is to be sent. This party does not make his or her name or residence known to Mr. Mansfield, because both are included in the sealed letter, which he never breaks open; and yet, in order to make the reply of any avail, the said address must be put upon the prepared package. How shall the medium get the right address? Is Spiritualism reliable at such a critical point as this? It certainly is in the case of Mr. M., at least; for out of the fifteen thousand letters he has written in reply to sealed inquiries, most of whose addressees he had no other means of knowing, he never has made a single mistake in directing the return package! But how does he get the address? The same intelligence and power which makes that left index finger work without the will, and thereby gives the medium an inkling of the drift of questions in the sealed letter, and subsequently replies to these questions in the same independent manner—this same intelligence and power, I say, also, and infallibly, writes the name and residence of the party seeking information, in the proper form of address, on the package awaiting this last act, ere it wends its way to the anxiously waiting one who questions the Spirit. It is evidently a great thing to do; spiritual investigators have heretofore found names and places quite hard to get, and all have felt the want of reliability whenever this particular feature has been concerned. But here we have it at least reliable thus far, in all cases, and the doubting, who mostly depend on names and dates, may now, perhaps, be satisfied.

I will give you, in this connection, one quite remarkable case which illustrates this point. A man wrote a letter to an eminent person in the Spirit-life, without putting the name of the said person into the letter at all. He also left out his own address. The letter was sent to Mr. Mansfield for an answer. It was in due time replied to, signed "Benjamin Franklin," and addressed by the Spirit correctly to the name of a man in a place some hundreds of miles away! Subsequently Mr. M. received a note from this man, saying that all was right—that he mentally addressed Benjamin Franklin when he wrote the letter, and designedly left out his own address, in order to make the matter so much the greater test! Your readers will, of course, conclude that he succeeded quite well.

I will conclude this narration by giving your readers the following cases in illustration of Mr. Mansfield's remarkable gift, in detailing the history of parties who have passed away from the earth.

A young man called at his office one day not long ago, with a letter to be replied to. He addressed Mr. M. saying, "I understand you get responses from our dear departed, in answer to sealed letters." He was told that some persons thought so, and some did not; but to him (Mr. M.) it was *real*. The young man then placed his letter before the medium, who in turn put his left index finger upon it as usual, and at thus one hour. But no response came. The visitor was then asked if he lived in the city? "Nay," said he, "I live fifty miles away." He said he would be in the city again in the course of a few weeks, and try the matter again. So he took his letter and went his way.

Some five days subsequent to this, the hand of the medium was moved to write a communication; but when it was finished, no letter could be found in the office which had a corresponding feeling. So the communication was laid aside, with the conviction that some one had written a letter, or would do so soon, that would match this, as a reply. About three weeks after this, the young man referred to, again made his appearance in the office of Mr. M., and said, "I want my communication." In a moment the medium remembered the young man, and that he took his letter away with him some four weeks before. He therefore asked him how he could expect a communication, when he left no letter. "I took my letter away," said the man; "but what does that signify?" He was then told that either himself, or a letter from him was necessary as the basis of a response. But his only reply to this was, "I want my communication." He then said, that from the time he started from home, something had whispered to him that he "must go and get his communication." He was now informed that a

communication was on hand for which there was then no corresponding letter; the young man replied, "that is mine." He took it, read it, and said, "You shall now see the letter you have been replying to, fifty miles away, and three weeks ago." Mr. M. then read the original, and found the reply quite apt, and perfectly in keeping with it. Both, too, were written in verse, and would be given here but for a pledge to the contrary, which must be duly regarded.

A short time ago, Mr. M. received a letter from a lady who resides about three hundred miles from Boston. The letter was soon replied to in the usual manner; and this reply exhibited substantially the following facts: Desiring in her sealed letter, some test of the existence and presence of her departed husband, the Spirit speaks of their early life, the sunny days and the cloudy days of the time they spent together here; of his desire to accumulate property which might be a sufficient competence for them in their declining years; how misfortune overtook him, and how he fancied he could see himself and family in the future, in destitute circumstances. His proud spirit could not bear the thought, so he resolved to put an end to his mortal existence. The more he thought of so doing, the more he resolved to take his own life. The time he had set to cut his throat had several times passed, he not having sufficient courage to execute his design. Soon, however, he again resolved to accomplish the awful deed! But to give him the opportunity, the children must be sent away to school. So preparations were made, the carriage was ordered to the door, the children and their necessary baggage was put on board, he kissed the darling ones, and bade them be good children. The carriage started; but before it had proceeded far, the father called to the driver to stop. He did so, when the father walked to the carriage, took the children out and kissed them again for the last time, as their mortal father.

Soon after this, he accompanied his wife to a tea-party. The next day after this he had set, on which to execute his dreadful purpose. On going home from the party he had occasion to pass some persons who were slaughtering an animal, and on seeing the neck of the animal cut, it so affected him, that he broke loose from the arm of his wife, and ran home in much fear. He then concludes by asking his companion if she remembers these circumstances?

A day or two since, Mr. Mansfield showed me a letter from the widow of this man, written on the receipt of the reply, whose substance I thus give, which confirms the whole statement of the Spirit!

Boston, July 16, 1857.

E. C. HEWITT.

#### LETTER TO DR. NICHOLS.

In our notices to Correspondents last week, we promised the insertion of the following letter in our present issue. It was crowded out of its appropriate department in the "make-up," and we insert it in this place:

DR. T. L. NICHOLS:

Dear Sir—From the December number of your monthly, I perceived that you and Mrs. Nichols had been conversant with the spirit of Hahnemann, and he had revealed to you the heretofore unknown principles of homoeopathy; and your readers might expect something interesting in the future, from a combination of hydropathic and homoeopathic theories for the alleviation of disease. I was surprised to see two of the principal medical reformers who had labored and toiled to establish correct ideas of disease and its treatment, founded on physiological principles, carried astray by such a pretension, although purporting to come from so distinguished an individual.

Finding you thus relying on spiritual testimony, *versus* your own perception, I was not surprised to hear of the miraculous conversion of yourself and wife to the Catholic faith; for when the natural avenues by which we acquire truth, are dispensed with, and authority substituted, such expressions as surprise and astonishment will cease to animate the human breast, from the fact that mysteries, miracles, etc., are common things. If Jehovah can strike at his pleasure, and cause miraculous changes in the twinkling of an eye, is it surprising or strange to learn that you and your wife had been snatched as a burning coal from the altar of infidelity, and your feet placed on the authoritative rock of Roman Catholicism, the Mother Church, and one which you formerly pronounced to be the least progressive and most inconsistent with the principles of reason and truth.

But since you have become a disciple of the Pope, and reverence him as the father in God, bowing and submitting to his decrees, I perceive you have dropped your former idea of infidelity and embraced his, and also dubbed that mysterious something contended for with so much zeal by sectarians, called FAITH, by the name of a principle.

Knowing as I do the feelings which attend defeat in any grand undertaking, I predict that in less than twelve months you will again enter the field as a reformer; but 'tis hoped that such stress and zeal will not be concentrated on Free Love and Passional attractions, but on a more noble cause, that of leading the ignorant minds of those around you into knowledge, and thus gradually instructing them till you have harmonized the understanding and love, thereby developing wisdom.

But if you are persistent in the dogmas of Catholicism, and enter the field as a teacher and promulgator of that faith, I am ready to discuss the fundamental question at issue, embraced in the proposition, *That the Roman Catholic Church instead of being the infallible Church of God, is but a sect among the sects, the most inconsistent, anti-progressive and desperate of them all, the farthest from having her decrees submitted to reason and common sense.* With a desire that truth may supersede authority, I am truly yours,

DIXON L. DAVIS, M. D.

Cross Anchor, S. C., July 4, 1857.

#### INVESTIGATING CLASS.

Boston of Wednesday evening, July 16, at the house of Mr. Partridge. Question:

"What are the conditions and relations of the Spirit's existence? What are its surroundings, society, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?"

Dr. Curtis read the following paper:

DR. CURTIS' PAPER.

It is, I believe, generally admitted that the answers afforded to this question by the Christian Scriptures, are not subject to literal interpretation; indeed the whole Apocalypse in which the description of celestial scenery and the condition of the blessed are particularly set forth, is so obviously figurative or symbolic that we are constrained to look elsewhere for exact information on this head.

The experiences of seers and mediums no doubt throw a great deal of light upon this search, and their honest testimony must obviously take precedence of all purely speculative investigation. Not being a Spiritualist in the generally received sense, I must defer therefore to the evidence. I wish, however, to offer a brief, passing criticism upon the idea or precedent among some who claim philosophic views upon the phenomena of the spiritual world, viz., that the surroundings in that world answer to, or correspond to, the thoughts and affections of its inhabitants. This is the idea constantly presented by Swedenborg.

Now I might answer that the same thing holds good in this world, for we know that in so far as we can effect such a result, we order our exterior condition conformably to our ideal; we try to carry out our taste in our clothing, our houses, our furniture, our social relations, etc. But this, I am instantly told, is not a fair illustration of the meaning of Swedenborg. It is replied, that in the world of Spirits the exterior world is fluent to thought, and changes to suit it spontaneously and without voluntary effort on the part of the observer.

It is self-evident, however, that if the objective world in the next plane were real, in other words, if it possessed an existence independent of the observer, then it would not be merely the reflex of his thought and liable to change with it, but that it would possess a fixity, such as prevails in the natural world.

Now in this natural plane there is but one example of such a mode of existence as is portrayed thus by Swedenborg. It is the case of madmen or lunatics who live in a world of their own; their externals respond to their imagination and are not determined by outer realities. Hence I conclude either that Swedenborg and those who hold his views on this topic, are in error, or that the next existence must be a realm of phantasies; in short at best only a pleasant mad-house. I am led therefore, to believe that Swedenborg is in error, and that the next plane, like this, is characterized by objective reality or fixity, and hence that it is conclusive, congruous, and sometimes incongruous to the observer's affectional condition.

MR. WILSON'S PAPER.

A Spirit is a human being, possessing all the characteristics of the earth-life, minus the outward form, yet having a spiritual body adapted to the atmospherical universe. The conditions of spirits vary according to their various degrees of growth or development in knowledge and goodness. Condition implies two things: outward surroundings, society, scenery, place, etc., and internal degrees of perception and enjoyment. As a general law, the latter gives expression to the former—one is the ideal outwrought; the other the real enjoyed.

In many respects the conditions of spirits are exceedingly unpleasant and frightful, because their interiors are dark and inverted. A person who has sought, as the great object of life, outward good, and left uncultivated those spiritual affections which inclose the real good of life, will suffer not only privation, but much chagrin and moral pain, for having perverted their spiritual being while resident on earth.

But conditions are necessarily changeable so far as all organic life is concerned. "Sorrow may endure for a night, but joy cometh in the morning;" hence we conclude that the condition of all spirits is *progressive*; for we can not imagine that divine goodness, which never can surrender the rule of the universe, could do otherwise than to cause all changes in the grand conditions of conscious existence to ultimate in universal good. The superiority of Spirit existence is more especially manifested in its newly unfolded relations to the universe. Mind is positive to matter; and as each discrete degree of existence is at-



tained in our transit through the spheres, this truth will manifest itself more and more.

The branch of the question, "What are the relations of a Spirit's existence?" I would answer as follows: Each Spirit in this universe is related to every other Spirit by a spiritual or divine sympathy, or outflowing of divine principles and essence, thereby forming a luminous atmosphere whose light is the reflection of the Infinite Sun through these combined individualities. In the development of this moral atmosphere, each planet, solar system and spiritual world, has its own well-defined labor. I call this atmosphere *moral*, because it signifies that which is *relational*; and that this atmosphere is visible to spirits, we may know by analogy. We feel the spheres of persons and places so sensibly, that not only the mind is conscious thereof, but the body also. I say that each Spirit is related to every other Spirit in the universe, because I feel it to be a truth. To me it is the manifestation of the unity of man, and a positive proof of the divinity of his nature.

As one Spirit is related to every other Spirit, the nature of the relation will evince the susceptibility and power of one Spirit to affect another. Each person has surrounding him an aura or sphere whose qualities represent the condition and degree of development at the time; those whose spheres are congenial will necessarily unite, forming a spiritual nucleus to attract all of similar attainments. Hence there are spiritual societies in the spheres who seek to draw to them, by magnetic and spiritual emanations, those on earth who are found capable of being affected by them. But it should be remembered that these societies in the heavens are also in a changing and progressive state, all tending toward that divine unity of life for which all individual existences was conferred. The surroundings, scenery, etc., by which Spirits are surrounded, have much to do with their development. Nature and art combine, in the spiritual spheres, to elevate and refine as on earth, only with greater perfection. For this reason the inspired Nazarene prays that the "will of the Father may be done on earth, as it is in heaven," referring to both state and condition of life. Surround the worst criminal with abundance of the things of this life, and "he that stole would steal no more." Break to famishing souls the bread of true affection, such as angels bestow, and earth's sighs and crimes would pass away.

Concerning the enjoyments of the Spirit, we know but little and have seen less; but what I have seen and heard, assures me that the conditions of Spirit existence are accompanied with all those incentives to a life of activity, which on earth continually urge us onward. As all the affections of a mental, moral and spiritual nature will forever demand an active place for their manifestation and development, we know that there is a corresponding objective spiritual world, for their fullest realization and unfolding. Hence the sources of the Spirit's enjoyment are the treasures of all science, the grandeur, glory and greatness of all worlds and systems, the attractive spheres of all heavens, the perfection of all preceding unfoldings of love and wisdom; in fine, the soul is the *inheritor of God*, "having a right to the tree of life," and through his successive unfolding, entering through the gates into the city of perfect love and everlasting blessedness.

#### NEW YORK CONFERENCE. SESSION OF JULY 14.

N. B. Our reporter having carefully put away the notes of the two previous conferences, is for that reason unable to find them at present, and so can not make out a report.

Should there be any of the illustrious race of Rip Van Winkle yet extant, with life enough to rub their eyes and inquire, "What good does Spiritualism do?" let them read the *Telegraph*, attend the Conference which meets every Tuesday evening at No. 18 Fourth Avenue, and they will find themselves on the high road to the needed information.

Modern Spiritualism is a schoolmaster whose first lesson is an admonition to "hold up the head, speak loud and plain," and look fearlessly in the face of every problem that has engaged the attention of mankind. It is true there are some backward scholars in this school as in every other, but on the whole, progress is apparent. And these facts were clearly evinced in the current session. Fear of consequences, fear of truth, fear of death, fear of hearing our own darling ideas opposed, is it not a "good" invaluable to be rid forever of this family of fear?

Soon after the Conference assembled, Mr. Phoenix very coolly inquired, "What is meant by the common phrase, I believe in Christ?" Notwithstanding the prevalence of a profession of faith in Christ, he had never, with perhaps one exception, met with a consecutive statement of what constituted this faith that he could accept, and yet he thinks there is a statement possible which he could accept, and which would be beneficial to the world.

Mr. Benson said he was raised an Orthodox Christian, and thought, during his repose in the bosom of the thirty-nine articles of Orthodox theology, that he enjoyed a comfortable peace in believing in Christ as the Church represented him to his slumbering intellect. When he awoke, however, and began to look about him, his faith in the Church definition of faith in Christ, and the church representation of his character and mission, became much shaken. He looks upon Jesus of Nazareth as the son of God, in the sense that all men are. There is a beauty in his life which is good for men to contemplate, and a philosophy which it would be well for us to understand. He thinks that beautiful life is as active to-day as it ever was, for the good of man.

Mr. Levy did not think the question had anything to do with modern Spiritualism. He rather commended himself for being able to see that there was nothing to look at behind us. The past had left no chart of the least value to the navigator over the spiritual sea of modern experience, and the Church had so compounded and confounded what little of truth there might have been in the olden time, with error, that the truly rational way to deal with the subject proposed was to let it alone.

A few timid pupils, who were evidently smarting too severely from the blash of that popular pedagogue, Dr. Prejudice, to make very rapid progress in their lessons, eyed the question askance, as though it were a bombshell about to explode, or the predicted comet a little behind its time, but came at last with dire portent to future harmony. The burthen of their lamentation was, that Christ would split the Conference.

Mr. Phoenix thought that forty Conferences might be split to great advantage, and even utterly annihilated, if this grave question, about which the world has disputed for more than a thousand years, can be settled.

Mr. Chase also desired that the question might be answered. He had been for forty years a member of a church, though not so now, and his soul had been the battle-field of conflicting opinions upon this subject. Peace had been proclaimed at last, in so far as that he had been able to rout the whole army of Orthodox dogmatism as set forth in that re-living little compend—

"In Adam's fall  
We sinned all!"

and the dismal benevolence of the vicarious atonement which he had been induced to swallow by way of penance, to purge himself from his own, and "original sin." God, as he now believes, is wisdom, love, and truth; and Christ he considers as an emanation from, or a representative of him, he thinks, in a higher sense than can be said of any other man, though that is a point upon which his opinion is not well settled, and this makes the question one of great interest to him.

Mr. Brittan thought the question before the conference would naturally elicit various answers. Each would express in his answer his own mental status. The mere gleaner of historical items may answer it by admitting that a man called Jesus of Nazareth once lived on earth, but that does not constitute true faith in Christ. In his conception, Christ is a genuine and not a mere ideal character. The Literati of that age whether Jewish, Greek or Roman, were not competent to the production of that history as a fiction. Their national histories prove them all to have been without the original from which an ideal such as Jesus, could have been fabricated. He was a real man, therefore, who projected his own history. But this does not include the true idea of faith in Christ. A man may accept all this as true, and yet have no rational idea of, or faith in Christ. That experience of the soul which is entitled to the dignity of faith in Christ, does not relate exclusively to the personality of Jesus of Nazareth. The Christ, is a true representative of the divine in man, and this divine principle in man is the Christ not only of the first century of the Christian era, but of all time. A reverence for this divine nature in man—whereby he takes hold of the great laws and forces of the Universe and directs their operation, as Christ did in the production of his so called miracles—is what he understands by faith in Christ, and not merely an assent to the existence of a historical personage; and he only gives evidence of this faith who reverences the divine attributes in man, even as Jesus respected them.

Mr. Phoenix said he could accept in the main the definition of Mr. Brittan, and would further illustrate very briefly his present idea in his own way. He thinks it easy for us to conceive that all the different substances of which matter is composed (there are but about fifty-four known) may be imbued by God—in one sense are God. In conceiving of this, we can also conceive that these different substances may be imbued by God or the divine essence, in different proportions. The professors of Church theology could not understand this, and that of necessity every man was a part of God. They as honestly supposed evil to be a principle, as the chemist believed cold to be as much a real substance as caloric. But as in demonstration, of modern chemistry, cold is proved to be a mere word and not a thing, so in sound philosophy, evil is a name, and not a fact nor a truth. Reasoning, however, from the error—assuming that man was wholly evil, they naturally inferred that God could alone be individualized in Jesus who, being without the evil with which they supposed themselves to be cursed, presented the only fit receptacle for the Deity. In his mind the subject naturally arranges itself after this manner: Man is the epitome of all nature not equilibrated; Christ is the epitome of all nature qualitatively equilibrated; God is an epitome of all nature quantitatively equilibrated. He can see no offense to natural law in the hypothesis, that God culminated a Spirit so far beyond the plane of other men as to almost reach creative power. The known differences in the degrees of receptivity of different substances will explain it on rational principles, and make of Christ what he believes him to have been—a philosophical consequence arising from natural conditions.

Adjourned.

B. T. HALLOCK.

## Original Communications.

### ORGANIZATION.

#### MEANS. ERRORS:

Knowing that your object is the elucidation of the truth upon all matters bearing on the highest interests of man, I offer you a few thoughts suggested by the article in your paper of June 26, on "Organization," having special reference to the aims, purposes and methods of the "Progressive Spiritualists." No doubt the writer of that criticism meant to be perfectly fair and just, but he commenced by misstating, in a most vital point, their method. He says, that "In common with Fourier and many others, the 'Progressive Spiritualists' propose to establish 'a new social order on the earth,' through the authoritative process of scientific organization." I think that a further acquaintance with them and their aims would satisfy him, as it has me, that they propose a *germination process*, and by no means an *authoritative* one, in the sense in which he uses the word, that is, to mean external authority, or other than that of truth. In fact, the whole content now warring between the "Progressives" on the one hand, and the conservatives of all sects and sorts on the other, may be expressed by saying that the *progressive* and *constructive* insist upon obedience to the will of God, as revealed in each human soul, which is interior divine authority, while the *conservative* and *destructive* insist on obedience to the laws, forms and customs of society, which is external diabolic force. Fourier expresses this admirably in his noble formula, "Attractions are proportional to Destinies;" and his constant assertion is, that outward forms and customs, whatever constitutes what we call society, should be, and he prophesies that it will be, the outgrowth from the voice of God in the soul, which he calls the "passions," as expressed in their "attractions." He always speaks of "association," which was the name he gave to a form of society based on man's nature and wants, as "voluntary association." He certainly believed in and taught no arbitrary authority; the only force he recognized was that of Love and Wisdom, which it was the object of his labors to unite in divine uses.

Whoever, inspired by love, utters the words of wisdom, will always speak as one having authority—that sort of authority the "Progressive Spiritualists" believe in, and so, doubtless, do all Spiritualists. The friends of Fourier will be surprised to hear "that, with vast supplies of men and money, his plan has failed?" I know that no organization has ever been attempted in this country with anything like the number of men and women that Fourier considered essential to success, and the few who have associated themselves together have usually been poor. But there is one sufficient reason why every attempt to found a higher social order has failed of its direct purpose, without proving that a scientific method is not discoverable, or if discovered, not applicable. In order to successfully organize a new and true social order, the love of harmony must first exist in the hearts, and the knowledge of its principles in the minds, of the men and women who are to form the body of the new society. You can not build the temple of the living God out of discordant, inharmonious materials. The divine Grand Man must be composed of divinized individuals; you must establish the sovereignty of the individual as a principle, before man can assume his place as the sovereign of the universe—God's vicegerent, as he of right is. The early socialists, fired by the grand thoughts of Fourier, did not sufficiently perceive this necessity; they could not wait until they had the kingdom of heaven within them, and so they heroically but mistakenly rushed forward, apparently to failure. But they builded wiser than they knew. They were sent back into the world again, and like a little leaven, they have leavened a large lump, and now, with the aid of Fourier and all the well-wishers and workers for humanity who have gone before us, we may hope, even during our earth-life, to see a body of men and women fitted to become stones, at least, in the foundation of the temple. Besides the fact that the past attempts at a higher life have been characterized by want of numbers, of money and of evidence, there has been a want greater than all these.

Past societies are all characterized by the predominance of force—they have all been arranged and governed by and for man-made, who, during the past, has especially represented and stood for the element of Force, and consequently all past societies, including the present, have oppressed and degraded man-



female, who especially stands for and incarnates LOVE. The Harmonic Society, the inauguration of which is so earnestly desired by all true hearts, and to which the "Progressive Spiritualists" have pledged "their lives, their fortunes and their sacred honors," must be distinguished by the predominance of the love element, consequently woman must lead in it, must inspire it, until thereby man-male becomes infused and interpenetrated by love, and so ceases to type Force alone, and until man-female becomes filled with divine wisdom, and so ceases to type Love alone, thus bringing about the true conjugality and divine marriage in each and every individual.

The want of leadership and inspiration of woman is alone sufficient to account for the "failures" of the past, leaving the great principles enunciated by Fourier untouched. Fourier believed in Woman—so do the "Progressive Spiritualists"—so should every religious nature who realizes that the Great Captain of our salvation, the Spiritual Head of the race, the Type of Divine Humanity, the God-Man, had a mother but no father. Is there not a deeper meaning in this genesis of the Christ than theologians are able to see?

I said that the process proposed by the "Progressive Spiritualists" was *germinative*, and not *authoritative*. No teachers could give line upon line and precept upon precept, to show the danger and the folly of resting on external authority more strongly than those do from whom these social reformers have received, and are receiving, what they deem words of wisdom. They believe emphatically in growth—growth from small beginnings, from microscopic points, even; they do not propose to aggregate society but to generate it.

"God, in our present thought, is the condensed expression of the highest ideas we usually attach to the words plan, system, order, law, government, fixed method, etc. God, therefore, not only has method, and works by method, but *is* method itself. Then he has a plan." This is exactly what the Progressive Socialists believe—just what Fourier laid down as his starting-point, by a course of argument very similar to that just quoted. To discover the plan that God has, Fourier made the business of his life; and I can not see how any earnest man who loves his brother can rest quiet, until he discovers this divine science of society; for plainly, if God has such a plan, he must have made Man capable of discovering it—else you would prove God a mocking-fiend. Now, the Progressive Spiritualists have never attempted to devise a *new* or *better* one: they are quite satisfied with the plan already made by the Divine Architect. What they do propose is, to find a path marked out for us by our Creator, and when found to walk in it, realizing their highest freedom in perfect obedience to the law of Love and Life written on their hearts. They believe that God is Love and Wisdom—that he had done all for the best—that there is no contradiction or antagonism in his laws—that he has fitted man to live in the divine social order that he has planned—that he has given man the capacity to understand his plan that he may consciously co-operate therewith—this power of free will or conscious co-operation with God, being what distinguishes man from the animals, and makes him little lower than the angels.

The man who puts himself under external authority does virtually proclaim that there is no science, and of course he belongs to the retrogressives, the destructives, the so-called conservatives, to society as it is. He can have no sympathy with progression, with free love, or anything free. His love must be sanctioned by external forms, or he can not be sure it is not lust; his society must be sustained by ballots and bullets, or he can not be sure it is not anarchy; his Church must have a visible house and a paid minister, or he can not tell but it is of the devil. But the Progressive—who believes that God is Love and Wisdom, that "He has a plan" exactly suited to us and our needs, that it is perfectly safe to trust the Divine Voice within us, has no fear that freedom may prove to be license unless conformed to an external standard—is not afraid that the State will lapse into confusion if every man governs himself and lets his neighbor alone; does not need a paid minister to stand between his soul and the Universal Father of souls, but receives the divine life through all his relationships, seen and unseen—his work worship, and his whole life prayer. F. S. C.

Talents given are rain and sunshine, but he who never uses only to pervert and abuse them, will find the interest and principal where his works have consigned them. Dig where thou canst make thyself serviceable, and let not thy labor be cast into the sea. Pearls should not be cast before swine.

## A DISCUSSION OF SPIRITUALISM.

FRIEND PARTRIDGE:

Dear Sir—I feel impressed to send you a condensed review of a discussion which came off in the village of Fowlerville, Livingston Co., Michigan, between Rev. Mr. Goss (Methodist) and Mr. Charles H. Preston, a Spirit medium, who, it appears, bids fair, considering his youth and inexperience, to become useful in building up the cause. The principal question at issue was:

"Do Spirits of departed friends, or any Spirits, return to communicate with earth's inhabitants?"

The young man or medium opened the discussion with very appropriate remarks, calling upon the friends to be calm and contemplative; to ask and they should receive, to knock and it should be opened unto them—even the philosophy of the present and future spheres. He maintained that communication between mortals and Spirits was in harmony with nature and in keeping with divine law, and that, if rightly appreciated and applied, it would be of great service to mankind, making warmer hearts, dearer friends, happier homes and brighter hopes. Its mission, he argued, was to remove far away the blighting frosts of superstition, to deliver from the curse of slavery, to banish from earth all thoughts of dark and endless Tartarean gulfs, and to extinguish priestly rule. The Rev. gentleman endeavored to reply; and whether he was entranced, or under the dominion of a large organ of self-esteem, I know not, but one thing is certain; he had either forgotten the question, or had taken the wrong side for the right one. He introduced himself as follows:

"Brethren and friends:—I do not come before you in my own strength, but by the assistance of the grace of God and the spirit of Jesus Christ, that I now feel within me. O yes! my brethren, I believe that it is by the assistance of the spirit of Jesus that we have been brought here this morning."

With all due humility, we patiently waited to hear what Christ had to say through this Rev. medium. I felt that he had forgotten the question, or that his self-esteem or false education had prompted him to misrepresent the truth, when he claimed to be under the influence of so high a Spirit. But it soon became evident that he was very poorly developed, and had become self-deceived; for I verily thought it could be no higher a Spirit than that of some one of his bigoted aunts that possessed him. He commenced turning over the pages of Jewish history called the Bible, to find a justification to put to death men, women and children to-day, under the sanction of a "thus saith the Lord." He reads that in "good old times," there were "witches and wizards and evil spirits that peeped and muttered, and that God ordered them to be put to death!"

After this speech, the meeting adjourned till one o'clock, p.m., at which time it was again called to order, and Mr. Preston being again influenced, gave further delineation of Spirit power. He spoke of the evidences of Spirit presence as afforded in the mythology of all nations, in the religions of all sects, and in the phenomena of the present age.

I now come to the winding up rejoinder, in which the Rev. gentleman presented us with the following: He knew that spirits never came to man on earth after leaving it, for his Bible told him a very solemn story about one rich man and a beggar named Lazarus, which was no parable, but "a literal fact." They both died, and the poor man was carried by the "angels to Abraham's bosom," while the rich man lifted up his eyes in hell, being in torments. And by spells, as the smoke cleared away, he saw Abraham afar off, beyond a great, impassable gulf, and Lazarus in his bosom. He desired that Lazarus might be sent to earth to warn his five brethren, but Abraham said No; "they have Moses and the prophets, and if they hear not them, they will not be persuaded though one rose from the dead."

Now from all of these literal facts, our Rev. debater knew that if the Spiritualists did not believe in Moses and the prophets, they would not be persuaded though one rose from the dead; and moreover, if Spirits could not pass over that "gulf," how could they come to earth? The very idea was ridiculous, and was only a device of the devil to send sinners to hell!

After the close of the exercises, the judges retired, but soon returned bringing in a decision in favor of the arguments sustaining spiritual communications. I delivered a lecture in the evening, and thus ended the day.

E. B. W.

FOWLerville, MICHIGAN, June 25, 1857.

## SPIRITUALISM IN NORRISTOWN, PA.

FACTS THROUGH MR. CONKLIN.

NORRISTOWN, July 14, 1857.

FRIEND PARTRIDGE:

Never having seen anything in your valuable paper—the TELEGRAPH—in regard to Spiritualism in this place, I send you a few facts which, if you deem proper, you may publish. The manifestations came through Mr. J. B. Conklin, of your city, at a public circle held in Hill's Hall on Thursday evening, July 9, 1857. The audience numbered some sixty persons, male and female; but what it lacked in numerical quantity was compensated by intelligence.

At 8 o'clock the meeting commenced business by the medium taking his seat on one side of a large breakfast table, and some four or five gentlemen taking seats around the same table. The last gentlemen acted in the capacity of a committee appointed by the audience to test the manifestations, and were composed of an editor, a legal gentleman, and a Rev. gentleman of the Presbyterian school, all being skeptics in regard to Spiritualism.

After sitting a few seconds at the table, it tipped up from the medium three times, and generally from one to six inches high. When

the table had thus tipped, the medium requested the committee to proceed with their tests. Mr. Editor then took several slips of paper, writing on them the relationship which had existed between himself and three persons who were dead. By the tipping of the table one was selected and put aside. The others were thrown away. The Christian names of these persons were then written upon separate pieces of paper, and one of them was selected in the same way. The same course was pursued with reference to their ages, the dates and the causes of their death, and when this was through, the papers were examined and found to be correct. It was then proposed that the gentleman should write any questions he chose, but before one could be written, the medium commenced to write, saying that the Spirit wished to communicate. He used thin tissue paper, and wrote from right to left; so as to understand it you had to hold it up to the light, and read it from the other side of the paper. The communication was as follows:

"My Dear Grandson: My son Charles thought he would be able to communicate to you, but finds he can not, and I therefore do. I am your grandfather, Jons."

Mr. Editor reported to the audience that his grandfather's name was John, and his father's name was Charles, and that there certainly was a curious concatenation of coincidences in this affair, which he could not comprehend.

The legal gentleman now went through the same test method, and said the tickets selected were all correct, containing the name of a friend (not giving his name to the audience), and upon writing a question, received the following communication:

"Your friend is unable to communicate with you, and I have therefore assisted him in the selection. I am happy to see you here investigating Spiritualism, and hope you will improve and progress. I am your guardian Spirit and your brother, JAMES."

The gentlemen reported that he had a brother James who had died several years ago, and that all the manifestations he had received were true.

The Rev. gentleman then went through the same mode, and said the tickets which had been selected contained his father's name (not stating the name). He then wrote a question on a slip of paper, and immediately the table tipped fifty-one times. The gentleman said he had asked the age of his father, and that his age was fifty-one years. He then wrote another, and received the following, "My Son, I left the earth from at Wilmington," and signed his name "Daniel." The gentleman reported that his father died at Wilmington, North Carolina, and that his name was Daniel. He said that his question was answered truly; he then wrote another question and received in writing this answer:

"Your brother Harry left your plane at the age of 22, at New Haven."

He reported that it was a correct answer to his question, and that he was satisfied that no person in the room knew what his father's name, age, or place of death was, except himself; and that if the audience would indulge him, he would like to give his views of the phenomena which they had witnessed. The audience cried, "Go on, go on." He then said, from what he had seen here this evening as well as before, of this matter of spiritual communication, he had not the least doubt that Spirits could, and did commune with the earth-people, but that he felt likewise as well satisfied that they were not the Spirits whom they purported to be, but that it was the devil and his imps. God in his divine wisdom and goodness permitted evil Spirits to do this thing, because people were not satisfied with the revelation he had already made.

He was answered that if this was the devil who did this thing, what evidence was left that it was not the devil who had been the agent in every case of Spiritual communication, and that he was not really the author of all revelations? The Rev. gentleman replied that the Scripture gave a rule by which that could be determined. It said, "Try the Spirits whether they be good or evil; if they speak the truth they must be good Spirits, but if they give lies, they must be of the devil, the father of lies." He was then asked if the communications he had received were true or false; he answered quietly that they were true. Then it was answered that the Spirits who had communicated here to-night were truthful Spirits, because all had acknowledged the correctness of them, and it was rather uncomfortable for the Rev. gentleman to acknowledge that the devil knew his relation's history so well. \* \* \*

Spiritualism is slowly gaining ground in this place, although it has had everything to oppose it. The Orthodox have been fighting us both publicly and privately, as has also the press, but a few of us have succeeded after four or five years' hard labor, in awaking such minds as we hope ere long will drive away the dark cloud of superstition that hangs around this town.

Mr. A. B. Whiting gave us an interesting lecture on last evening, and at the close he gave a poem on a subject selected by the audience, which was "Love thy neighbour as thyself," and was done in a masterly manner. Mr. J. B. Conklin holds another public test-circle at the same Hall on next Thursday evening.

Yours for truth, J. W. KURTZ.

FRIGHTENED OUT OF HIS SKIN.—A young man went out hunting for deer in the woods near Lanark (C. W.) recently, and as an experiment, he clothed himself in a deerskin, and took a stand where those animals were known to pass quite often. While thus intent upon securing some game, another hunter came near making game of him; for happening to see what he supposed to be a fine deer through the thicket, the new comer took deliberate aim at it and fired. Fortunately, the ball missed the counterfeit deer, but succeeded in "frightening him out of his skin."

THE FORTY-FOURTH ASTEROID.—The Cambridge people have discovered another planet, the forty-fourth, between Jupiter and Mars.



## Interesting Miscellany.

## THE CRISIS.

Once to every man and nation comes the moment to decide,  
In the strife of Truth and Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom of life,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that light.  
Hast thou chosen, O my people! on whose party thou shalt stand,  
Ere the doom from its worn sandals shakes the dust against our land?  
Though the cause of evil prosper, yet 'tis Truth alone is strong;  
And, albeit she wander oncast now, I see around her throng  
Troops of beautiful, tall angels, to enshield her from all wrong.  
Backward look across the ages, and the beacon moments see  
That, like peaks of some sunk continent, just out through oblivion's sea;  
Not an ear in court or market, for the low, foreboding cry  
Of those crises, God's stern winnowers, from whose feet earth's chaff  
must fly.

Never shows the choice momentous till the judgment hath passed by,  
Careless seems the great Avenger; History's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word—  
Truth forever on the scaffold, Wrong forever on the throne;  
Yet that scaffold sways the future and behind the dim unknown  
Standeth God within the shadow, keeping watch above his own.

## A FEMALE ROBINSON CRUSOE.

Captain C. J. W. Russell has contributed to *Hutchings's Magazine* an interesting account of a woman who lived eighteen years alone upon the Island of San Nicholas, one of the Santa Barbara group, off the lower coast of California, and situated about 33 degrees 15 minutes north latitude. While stationed in that quarter, making tidal observations for the United States Government, Captain Russell received from Geo. Nedevir, an old California resident, the following remarkable history:—

Twenty years ago, the whole of the Indian tribes inhabiting the Santa Barbara group of islands, were engaged in a fierce and exterminating war with each other; and to such an extent was this deadly hostility waged that already the population had very much diminished, and would in all probability before many years become extinct. To prevent this, and at the same time to ameliorate the condition of the Indians, the Father of the Mission at Santa Barbara conceived the idea of removing them to the main land, where they might be watched over, improved and preserved under his immediate superintendence.

For this purpose they visited the islands, in company with a few partially civilized Indians, and explained to them the advantages of removing to the mission. They listened attentively to the proposal, and finally consented to go, on the promise of protection from their natural enemies. Accordingly a small vessel was sent to the different islands, and the various tribes were taken, one by one, to the Mission of Santa Barbara. But while the last of the Indians were embarking at the Island of St. Nicholas, and all were supposed to be on board; a child was missing, and its mother in great distress was seeking everywhere, without success. Each portion of the vessel was diligently searched: all the adjacent rocks were examined, but no child could be found. Almost frantic the mother requested the captain to wait while she went into the interior to search for her child, to which he reluctantly consented.

As night closed down in darkness, heavy masses of clouds rolled up from the horizon, and gave threatening evidence of a coming storm. All were anxious for the return of the woman and her child before it broke upon them, but still they came not. The wind began to blow harder and stronger; the storm was rapidly increasing, and as the groups of Indians on board strained their eyes trying to discover in the darkness some object that resembled the returning woman and her child, yet saw them not, there were many sad hearts and anxious countenances that night on her account. The storm at last came on in all its fury, tossing their little vessel up and down like a feather, and compelling them at last, though reluctantly, to put to sea for safety before any tidings of the absent one could be received. Although the cargo of living freight reached Santa Barbara in safety, before the vessel could return for the woman it was entirely lost; and as no other could be obtained at that time, the poor woman had to remain upon the island, where she lived for eighteen years, no doubt forgotten or given up as long since dead. After the discovery of gold in California, it was rumored that San Nicholas was inhabited, that several hunters had seen the prints of human footsteps, and they endeavored to discover the whereabouts of the individual, but could not. As all the footsteps were alike, there could be only one person living upon it. Many attempts were made to find out who and where this strange being was, but without avail, until one of California's oldest pioneers—Mr. Nedevir, the gentleman who related the story—went over to look for her. He, having spent many years as a hunter and trapper in the Rocky Mountains, was expert as an Indian in following a trail, and consequently found but little difficulty in discovering the track, which he followed until he saw a singular object among the bushes on the seashore, near the mouth of a ravine, upon its knees, skinning a seal.

Upon approaching, he found it to be a woman, clad in a singular dress of feathers. When she saw him, she jumped up, and seemed almost beside herself with wild delight at the sight, once more, of a human being. In her hand she held a rude knife-blade, that she had made from a piece of old iron, probably obtained from the fragment of some wreck, and which she evidently valued beyond anything in her possession. She was unable to make herself understood except by signs in

making which she showed a great amount of intelligence, and signified her willingness to accompany him to Santa Barbara.

Here Father Gonzales, of the Mission, took the greatest pains to discover some of the Indians who had been taken from those islands eighteen years before; but not one could be found, and what became of them is a mystery to this day. Not one of the Indians within a circumference of many miles could be found who could understand her. She could only communicate by signs.

It appears from her narrative that, after leaving the vessel in search of her child, she wandered about for several hours, and when she found it the wild dogs which infest the island to the present day, had killed and nearly devoured it. We can better imagine the feelings of a mother at such a time than describe them. When she returned to the spot where she had left the vessel, to tell her sorrow for the loss of her child, that too, was gone, and was bearing away her kindred and friends from her sight. Could she have realized, then, that for eighteen long years she must live alone in the world, without one cheering look from a friendly eye, or one smile of recognition, it would have been too much for even her wild womanly nature to bear; and with her, as with us, it is well that we know not the future. From day to day she lived in hope, beguiling the weary hours in providing for her wants.

With suares made of her hair she caught birds, and with skins, properly prepared, she made her clothing. Her needles were neatly made of bones and cactus thorns; her thread was from sinews from the seal. In these and many other articles found in her possession, she exhibited much of the native ingenuity they possessed.

Whether she still remembered her own language or not, will forever remain a mystery. She was very gentle and kind, especially to children, and nothing seemed to please her more than to be near them; and the poor woman would often shed tears while attempting to describe, by signs, her own little one which had been eaten by wild dogs.

The sympathy felt for her welfare, caused the people to supply her bountifully with everything she chose; and the result was, that in about six months after her escape from her lonely exile, she sickened and died—having, undoubtedly, been killed with kindness.—*Ware Standard.*

## A LESSON TO A SCOLDING MOTHER.

A little girl who had witnessed the perplexity of her mother on a certain occasion when her fortitude gave way under severe trial said: "Mother, does God ever fret or scold?"

The query was abrupt and startling. It arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good—you know you used to call him the 'Good Man,' when I was little—and I should like to know if he ever scolded."

"No, child, no."

"Well, I am glad he don't; for scolding always makes me feel so bad, even if it is not me in fault. I don't think I could love God if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered in her eyes. Children are quick observers; and Lizzie seeing the effect of her words, hastened to inquire:

"Why do you cry, mother? Was it naughty for me to ask so many questions?"

"No, love, it was all right. I was only thinking how bad I had been to scold so much, when my girl could hear and be troubled by it."

"Oh, no, mama, you are not bad, you are a good good mama, only I wish there were not so many bad things to make you fret and talk like you did just now. It makes me feel away from you so far, like I could not come near you, as I can when you smile and are kind; and I sometimes fear I shall be put off so far I never can get back again."

"Oh, Lizzie, don't say that," said the mother, unable any longer to repress the tears that had been struggling in her eyes. The child wondered what could so affect its parent, but instinctively feeling it was a case requiring sympathy, she reached up and laid her arms about her mother's neck and whispered:

"Mama, dear, do I make you cry? Do you love me?"

"Oh, yes, I love you more than I can tell," replied the parent, clasping the child to her bosom. "And I will try never to scold again before my little sensitive girl."

"Oh, I am so glad. I can get so near to you when you don't scold; and do you know, mother, I want to love you so much."

This was an effectual lesson, and the mother felt the force of that passage of Scripture, "Out of the mouths of babes have I ordained strength." She never scolded again.

A METEOR IN WISCONSIN.—The Appleton (Wis.) *Crescent* describes a meteor which fell at noonday on Tuesday of last week, northeast of that city. The sun was shining brightly at the time, and yet the meteor was as distinctly visible as the sun itself. It appeared to be full two feet in diameter, and left in its trail a white cloud. The same meteor was seen at Oconto, over fifty miles from Appleton, and was followed by several sounds or explosions, resembling the firing of cannon, in rapid succession. It is supposed these sounds were occasioned by the concussion of the meteor with the atmosphere. As near as can be estimated, judging by the explosions heard at Oconto, the meteor must have fallen full a hundred miles from Appleton—possibly still further off. The *Green Bay Advocate* says, the same meteor was seen by many of the citizens of that place, and by the people of the surrounding country, who represent it as uncommonly large and brilliant.

A SNAKE TALE.—Says the lawyer: "Animals sometimes very nearly approach reason in their cunning. I got interested in the study of serpents down in Arkansas, where I spent most of last year. I don't know why, but I was constantly watching them and testing their sagacity by placing them in new situations and surrounding them with novel expedients. Of all kinds, I experimented most with the rattlesnakes and copper-heads. One afternoon I seated myself on a little knoll in the woods to smoke and read—for I always had a book or newspaper with me—and had been enjoying myself for some time, when I espied a copper-head making for a hole within ten feet of where I sat. Of course I threw down my book and cigar, and proceeded to try a new experiment. As soon as I stirred, the rascal made a rush for the hole; but I caught his tail as he got nearly in, and jerked him some twenty feet backward. He threw himself into a coil in no time, and waited for me to pounce in. But I concluded to let him try his hole again. After a while he started for it, stopping when I stirred to coil himself up; but as I kept pretty quiet, he recovered confidence and went in. Again I jerked him out. No sooner did he hit the ground than he made a grand rush for the hole in a straight line for my legs! But that didn't work, for I got out of the way, and gave him another flit! This time he lay still awhile, appearing to reflect on the course to be taken. After a time he tried it again, though rather slowly. After getting his head a little way in, he stopped and wiggled his tail, as if on purpose for me to grab it. I did so; and quicker than a flash he drew his head out, and came within a quarter of an inch of striking me in the face! However, I jerked him quite a distance, and resolved to look out for him next time. Well, he tried the same game again, but it wouldn't work, I was too quick for him. This time he lay in a coil half an hour without moving. At last he tried it once more. He advanced to within five feet of the hole very slowly, coiled again, and then, by heavens! got the start of me by one of the cutest tricks you ever heard of."

"What was that?" we all exclaimed in one breath.

"Why," said the narrator, sinking his voice to the acme of solemnity, and looking as honest and sober as a man could look, "why he just turned his head toward my hand, and went down that hole tail first!"

THE EFFECT OF IMAGINATION.—The Philadelphia *North American* relates an amusing instance of the power of imagination. A salesman employed in a large jobbing house in Market-street, like Paul's especial pet, young Timothy, has "often infirmities," and abominable qualms—or perhaps like a noted clergyman, has a complaint of his throat—which he assuages with a morning dram of Cogniac, a supply of which he keeps in a snug place, easy of access. It happened, however, that a porter named Bill was afflicted by the same infirmities, and clandestinely drew upon the clerk's medical beverage to such an extent as to seriously annoy him. The salesman determined to make Bill the victim of a trick, and for this purpose removed the brandy, and substituted in its place about a quart of very weak whisky and water, which was colored with burnt sugar. This the porter, at two visits, absorbed the whole of, evidently disappointed as to its quality. Shortly after, the salesman pretended to discover the loss, and with a countenance upon which was depicted an expression of the greatest alarm, he inquired, "Who has been taking my bottle of rat poison?" "What rat poison?" asked all, the porter Bill among the number. "Why the bottle of whisky and arsenic under the counter here." "Had that bottle any arsenic in it?" asked Bill, his face turning ghastly pale, and his knees knocking together with mortal fear. "Had it? I should think it had. There was arsenic enough there to kill twenty men!" "I—don't—know—anything—about—it—sir," said Bill, in a manner which showed very plainly that he did, as he rushed precipitately down into the cellar. When there he was seized with a fit of vomiting, accompanied by frightful pains so violent that the clerks were alarmed, and summoned a physician, thinking that the man must have been poisoned in earnest. It was an hour before the doctor came, he found the man as near death, with all the symptoms of poisoning by arsenic, as though he had actually taken poison in an over dose. The truth of the matter was then told to the victimized porter, and of course his recovery was as rapid as the suddenness of the attack; but the doctor confidently expressed his belief that the man would have died, purely from the effects of his imagination, with all the horrible sensation of a death by corrosive poison. The Faculty may make the most of the above, or only notice it by a dignified "Humph!"—but we have the documents, and know it to be an authentic case of self-deception.

A DUEL SETTLED BY CASH.—A Frenchman was to fight a duel with an American; the conditions were that but one shot should be exchanged, and that the precedence should go by lot. The Frenchman got the first chance but failed to hit his adversary. As the Yankee lifted his weapon, the other called out—

"Hold, I will buy your shot!"

All were astonished at this, but his opponent answered:

"What will you give?"

"Five hundred pounds!"

"Nonsense!" cried the Yankee, taking aim again. "I am a good marksman; you set too low a value on yourself!"

"You estimate me at too high a price; but I will give you a thousand pounds!"

"Agreed!" cried the Yankee, and the duel was at an end.

"Jimmy, are your folks all well?"

"Yes, ma'am, all but Sally Ann."

"What's the matter with her?"

"O, nothin' particular—only she had the whooping cough once, and she haint got over it. The cough ain't any account now, but she has the hoop desprite."



# QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

## QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

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Where Hesper's nuptial sphere with love perfumes  
The vault of ether, and from heaven down led,  
Seven months within a mortal's breast 'twas fed;  
And when the summer came, and when the skies  
Beat lovingly as over Paradise;  
When the last rose was breathing life away,  
Like beauteous maiden on her dying day,  
It sprang to outward shape; unformed by art,  
Full fledged it left its nest within the heart  
And sang melodious in external airs."

Author's Preface.

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